

SATURDAY, JULY 7, 1877.]

**[CONFIDENTIAL.]**

**SELECTIONS**

**FROM THE**

**VERNACULAR NEWSPAPERS**

**PUBLISHED IN THE PANJAB,**

**NORTH-WESTERN PROVINCES,**

**OUJDH, AND CENTRAL PROVINCES,**

**Received up to 30th June, 1877.**

**(POLITICAL.)**

**GENERAL.**

THE *Oudh Akhbár* of the 27th June argues that since the members of Parliament and the Legislative Council do not possess an accurate and thorough knowledge of the customs and manners, character and habits of natives, the laws and regulations enacted by those legislative bodies for India have necessarily to be constantly amended and altered. These frequent amendments and alterations of the law cause great inconvenience and trouble not only to the people but also to the courts of justice. The law books, voluminous and numerous as they are, do not meet all cases that actually arise in practice, and it is easy to see how difficult it is for the judge to dispense justice in those cases in which he can derive no help from the law. It is useless to expect any improvement in the law until some able natives who have received a good legal training and possess a thorough knowledge of the country are nominated to Parliament. Ignorance no longer prevails in the country. Signs of rapid advancement in

Circulation,  
700 copies.

civilization and enlightenment are visible on every side. The general standard of ability and capacity among natives has very much increased. It is indeed curious that laws and regulations should be enacted for a country without consulting the opinion of the people and even without their knowledge. These laws are necessarily faulty and imperfect. True, Englishmen after a long service in India are elected members of Parliament, but they are generally as ignorant of the condition of India at the time of retiring from the country as they were when they first landed on its shore. Having no personal interest in the affairs of this country, it is not likely that they will take any great pains in legislating for it.

Circulation,  
300 copies.

The *Kavi Vachan Sudha* of the 25th June has an article in English on the British rule in India. After referring to the popular notions about the comparative merits of the British rule and the old Muhammadan rule in India—the facilities of communication, the impartial administration of justice, the prevalence of peace and security, and the universal contentment of the people under the English administration, as contrasted with the intolerance and oppressions of the Muhammadan kings—the editor proceeds to say “So thinks the ignorant now a days, the superficial observer who forms conclusions only at a glance and traces effects to their apparent causes ; but to the learned, to him who knows the ins and outs of the British Government, and to the impartial and keen observer, it will appear that the ignorant are mistaken. He will see that there is a thorough and systematic robbery carried on here at present. India is being drained of her resources and made poor. The poor European to whom a snug cottage is the greatest luxury in England, in India possesses palaces enclosed by rich and beautiful gardens, such as only rich lords in England can afford to live in; he who is unable in his own country to get a handful of wheat can here indulge in the rarest luxuries ; he who cannot afford to engage one servant in his native land is able to employ a

dozen and wantonly beat and kill them. Thus, Englishmen who are not able to get a livelihood in England find their way to India and occupy almost all high places in this large land. For one native who gets one hundred pounds a month, there are one thousand Europeans. Hindus held very high places under the Muhammadans ; there were Hindu prime ministers, Hindu executive engineers ; in fact they occupied those posts under the Muhammadans that are literally barred against them under the present Government. The Europeans who come to this country are evidently bent upon amassing wealth in this rich country to retire afterwards to their own ; as for instance the Heaven born civilian with his rich pension of one thousand pounds a year ; while the Muhammadans who settled in India remained here and never wanted to leave this their adopted country. What shall we say to this ? Did the Muhammadans drain India of her resources and pillage her or do the English ? Undoubtedly the latter. And still the ignorant cry down Muhammadan rule in India as much as they can, and uphold the present Government and extol it to the skies."

The *Urdu Akhbár* ( published in Mahrati at Akola ) of the 23rd June, referring to the antipathy that exists between Englishmen and natives, urges the need of encouraging a good feeling between them.

The *Vakil-i-Hindustán* of the 22nd June says that the Government of India has asked the officers at Khelat and Quettah to keep the proceedings of the Government in that part of the country a secret. They are not to speak of any political affair in their private letters addressed to friends. If the policy of the Government in trying to establish its influence beyond its own frontier is based on foresight and wisdom, there seems to be no good reason to cast a veil of mystery over it. Everything should be made public so that the people may be convinced of the wise and beneficial policy of the Government. Secrecy will keep the people in a state of

Circulation,  
130 copies.

Circulation,  
212 copies.

constant anxiety and uncertainty. For us to advance beyond our own frontier and to establish a military camp at Quettah when the political affairs of Europe have been rendered extremely complicated by the Russo-Turkish war, if not an act of gross folly, is not that of wisdom. By our advance we have provoked the enmity of the Afghans and placed ourselves in jeopardy. There should be a free correspondence between Major Sandeman and his army on the one hand, and the Indian press on the other, so that the public may be kept fully informed of the progress of affairs at Khelat and Quettah.

Circulation,  
343 copies.

The *Aligarh Institute Gazette* of the 26th June publishes the proceedings of the two meetings of the British Indian Association, North-Western Provinces, held at Aligarh on the 20th and 21st June. At the first meeting it was resolved to revive the functions of the Association which had been suspended for some time past, and the members and office-bearers were appointed. Syad Ahmad Khan, Bahadur, C. S. I., was elected President. At the second meeting Babu Surendra Nath Banerji, delegate of the Indian Association, Calcutta, was also present. The memorial drawn up by the British Indian Association, Calcutta, for submission to Parliament, urging certain modifications of the civil service examination rules, was read and approved. It was resolved to circulate the memorial to obtain signatures.

#### TURKEY AND THE MUSSALMANS OF INDIA.

Circulation,  
700 copies.

The *Oudh Akhbár* of the 28th June, in reference to the Russo-Turkish war, says that the Porte has done nothing to provoke the anger of Russia. There are two grounds on which the enmity of Russia towards Turkey is based; (1) that the Sultan is the recognised head of the whole Moslem world; (2) that he is an ally of England and thus an obstacle in the way of Russian designs on India. The editor then, referring to the miseries and loss which the war has inflicted on the Turks, appeals to natives in general and Mussalmans in

particular to render pecuniary aid to the Turks. The Turks have certainly strong claims upon natives for aid. The subscriptions hitherto raised in India considerably fall short of what they should be, looking at its population and riches. Natives should be ashamed of their flagging energy, seeing that Englishmen out of mere humanity have contributed towards the Turkish relief fund, and the Government of India has not only granted free permission but regards any aid done by natives to Turkey as a matter of glory and honour for India. Those who are servants should give one month's pay; all traders one week's income; all zamindars and talukdars one harvest's income, and all native chiefs their revenues for quarter of an year.

The *Benares Akhbár* of the 28th June, in its columns of summary of news, states that the Mussalman community of Dacca has raised a sum of one lakh of rupees for the relief of the Turks.

Circulation,  
58 copies.

The *Rahbar-i-Hind* of the 23rd June says that on the 11th June a large meeting was held by the Mussalmans of Gurdaspur (Panjab) to collect subscriptions for the Turkish aid fund. Several speeches were delivered on the occasion. Sardar Muhammad Hayat Khan, Bahadur, C. S. I., judicial assistant commissioner, who occupied the chair, also delivered an affecting speech which the editor has published *in extenso*. A subscription list was then sent round, and the total contributions amounted to Rs. 4,709. To continue the work of collecting subscriptions in future it was resolved to establish a committee at Gurdaspur and a sub-committee at each town in the district. The town sub-committees will depute agents into the neighbouring villages to receive subscriptions.

Circulation,  
450 copies.

The *Sadiq-ul-Akhbár* of the 25th June, in its local news column, states that subscriptions are being raised in the Bahawalpur State for the relief of the Turks.

Circulation,  
696 copies.

Circulation,  
125 copies.

The *Jaipur Akhbár*, Rajputana, of the 22nd June, says that the religion which a man professes is a thing more valuable to him than his own life. It is only through his religion that he can hope for happiness. We pity those Muhammadans who are not affected by religious enthusiasm and sympathy, when the ulma preach a *jehad* and the enemy of Islam attacks the Sultan, the defender of the faith, from all sides. Every one should sacrifice his life in behalf of the Sultan at this crisis, but if this be not possible, he should at all events render pecuniary aid.

Circulation,  
400 copies.

The *Mihir Darakhshan* of the 21st June says that the Russians have acquired a notoriety for cruelty. An idea of their cruel character may be formed from the atrocities they have committed upon Mussalmans within the last few years. Although Averganj was not given up to slaughter for several days by the Russian general as usual, yet all the inhabitants were gathered together into one place, and the Russian troops under the command of their general fired simultaneously into them. Thus, most of the inhabitants were shot dead, and peace was granted to the few survivors. At Kokand eighty thousand innocent men, women, and children were driven out of their homes and butchered. At Khiwa three lakhs of innocent Mussalmans besides the soldiers were put to death. At Samarkand six thousand five hundred Mussalmans were ruthlessly slaughtered. At Bokhara lakhs of Mussalmans were put to death in cold blood on two occasions. If we were to speak of all the atrocities that have hitherto been perpetrated upon the Mussalmans by the Russians, the hearts of our audience would burst with grief. The Mussalmans should take a warning from their past misfortunes and try to improve their condition so as to escape such catastrophes in future.

Circulation,  
700 copies.)

The *Oudh Akhbár* of the 26th June is glad to observe that the Mussalmans living in native States have also commenced raising subscriptions for the relief of the Turks. Sixty-

thousand rupees have already been collected in Rámpur, of which His Highness the Nawab has contributed Rs. 25,000. The collections in the Haidarabad State have reached the enormous amount of twenty-five lakhs. The editor then appealing to the religious sympathy and humanity of other Muhammadan chiefs and râises exhorts them to contribute liberally towards the Turkish aid fund.

(Small sheets giving telegraphic news of the war are published daily by many newspaper presses, viz.: the *Husaini Press* (Allahabad), the *Qaisar-ul-Akhbár* (Allahabad), the *Agra Akhbár* (Agra), the *Riaz-ul-Akhbár* (Khairabad), the *Najmul Akhbár* (Meerut), the *Lawrence Gazette* (Meerut), the *Akmal-ul Akhbár* (Delhi), the *Nur-ul-Anwar* (Cawnpore), and the *Aligarh Institute Gazette* (Aligarh).)

#### NATIVE STATES.

The Jodhpur correspondent of the *Agra Akhbár* of the 23rd June says that every man complains that since the appointment of Mahta Bijai Singh to the office of diwan in Marwar, quarrels, murders, robberies, and other crimes of a like nature are very frequent in the State. It is an easy thing for a sardar and thakur to disobey and rebel. The diwan is of opinion that the rebels cannot be kept in check until both the Hindus and the Mussalmans are severely punished, and that a proper administration of the State is impossible until the independence of the Maharaja is curtailed. We are unable to understand why this foolish old man, 85 years of age, has been appointed diwan to the ruin of the people.

Circulation,  
327 copies.

A correspondent of the same paper complains of the oppressions practised upon the people in the State of Tonk. Whenever the Nawab has to undertake a journey, money is raised by illegal exactions from the people to meet the expenses. When he came to Delhi to attend the late imperial darbar, he exacted money from the zamindars at the rate of Rs. 6-4-0 per cent. on the revenue. The liabilities of the State

are increasing every year. The money realised from fines now forms a great source of income to cover the expenses of the State. The writer is of opinion that it was with the object of making money by imposing fines upon the Hindus that the Nawab instigated Sahibzada Ahmad Khan to pick a quarrel with them by interfering in their parading their idol in March last.

#### GENERAL ADMINISTRATION.

Circulation,  
300 copies.

The *Kavi Vachan Sudha* of the 25th June, in an article headed "Benares," says that the assessments for the license tax in Assi and Bhelupur, which are inhabited by poor classes, amount to Rs. 3,000, whereas the assessments in rich quarters of the city, as Kotwali Muhalla, aggregate only Rs. 2,400. Hence it is apparent that Panda Jokhu Ram has been assessing the people in Assi and Bhelupur with severity.

Circulation,  
450 copies.

The *Rahbar-i-Hind* of the 26th June, on the authority of a correspondent, states that the District Superintendent of Police of Mooltan has suspended Muhammad Hasan, a police inspector, from the service, on the following charges:—(1) that the inspector did not submit a detailed report of the subscriptions collected in Mooltan for the aid of the Turks; (2) that he did not give a detailed account of the preachings of maulvis in the masjids on Fridays; (3) that he was not present at the preaching of a maulvi of Jalandhar, a sojourner in Mooltan. The correspondent then goes on to complain of the interference of the police in religious matters. Preaching by maulvis has been stopped by the police; and police authorities are in the habit of going to masjids in disguise to hear what is preached there. The editor, in reference to the suspension of the police inspector, says that he is indeed guilty if he was specially directed to look to all these things and failed to do so; but, even in that case, looking at his past eminent services, he deserved only a slight reproof. The prohibition of preaching by maulvis is really very astonishing. If the maulvis are guilty of preaching

anything of a seditious nature, they should be brought to justice and severely punished. But, if, on the other hand, they have been unjustly stopped from preaching by the police authorities, the latter should not go unpunished. There is nothing objectionable in the police officers' visiting masjids in disguise. As long as Mussalmans do nothing illegal or opposed to the wishes of the Government at their meetings, they have nothing to fear.

The *Vakil-i-Hindustán* of the 22nd June says that the deputy commissioner of Amritsar is greatly disposed to inflict severe punishment upon criminals. Were he to award severe sentences in those cases only which he himself decided, there would be nothing objectionable. He is at liberty to act according to his own judgment and conviction. But he has stepped beyond his proper sphere. He is said to have repeatedly issued orders to the subordinate courts to inflict severer punishment upon criminals. The Magistrate of a district has indeed full authority to exercise a supervision over the subordinate courts. But he can by no means be justified in issuing such orders as those above referred to. Every judge is bound to decide any case that comes before him according to his own judgment and conscience. To bring any extra pressure to bear upon him is to make him act against his conscience, which is unjust.

Circulation,  
212 copies.

The *Panjabi-Akhbár* of the 23rd June says that lotteries are a kind of gambling, though of course of a more refined order. To hold a lottery or to publish an advertisement relating to it was declared to be an illegal act by the Government of India. But the Government has lately withdrawn that order. Indeed, the practice of holding lotteries is as bad as gambling and should be strictly prohibited.

Circulation,  
325 copies.

A correspondent of the *Koh-i-Nur* of the 23rd June, writing from Dehra Ismail Khan, says that the deputy inspectors of police in this district are not in the habit of living in the police stations. They live at their private houses, and,

Circulation,  
495 copies.

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therefore, their subordinates are tempted to misappropriate Government property. Two subordinate officers of thana Bakhar have lately been convicted of this crime. To check the growth of this, all deputy inspectors of police should be ordered to live in the police stations.

Circulation,  
700 copies.

The *Oudh Akhbár* of the 30th June publishes the rules framed by the local Government, under section 14 of Act XXIII. of 1871, regarding the payment of pensions. In reference to the rules which apply to the pensions of the collateral relatives of the ex-king of Oudh, the editor says that rule V. ensures the support of poor families and thus removes a great cause of complaint. It also provides adequate punishment for those heirs who are found guilty of misconduct. But rule VI. is not free from objections. The member of a body of heirs who draws the full amount of pension for that body may appropriate the whole amount to his own use, and deprive the other heirs of their shares. This practice will lead to frequent disputes among them, and the officers will be overwhelmed with suits and complaints. It would have been much better if the name of each member had been entered in the register, and a separate certificate granted to each. To carry out the full object of rule VII. a joint body of the ulma of the Shia and Sunni sects should be appointed to compile a set of rules regarding the division of property among the heirs according to the *shariat*. These rules would prove of great help to the local Government and the wasika officer in fixing the amount of pension in each case.

#### F A M I N E .

Circulation,  
175 copies.

The *Vrita Dhara* of the 25th June is glad to observe that the Governor of Madras contemplates increasing the wages of the famine labourers.

Circulation,  
58 copies.

The *Benares Akhbár* of the 28th June complains that the famine-striken people, about four thousand in number, employed on the relief works at Talsangi, in Mangalvera, have

not received their wages for the last twenty-five days. They, therefore, live on the bark of trees, and are dying in large numbers.

#### **RAILWAY.**

The *Oudh Akhbár* of the 25th June says that heaps of grain bags destined for the famine districts lie at many railway stations on account of the insufficient means of carriage. The railway authorities should increase their rolling stock to prevent a block in the transport of grain, and also erect permanent shelters at every station to prevent the grain from being wetted by the rains.

The same paper of the 29th June draws the attention of the Railway Conference, which is about to assemble, to the great inconvenience which railway passengers experience from the over-crowding of carriages and the want of privies in carriages.

The same paper, on the authority of its correspondent, complains that the post-office authorities at Gházipur generally take two days in distributing the dâk.

#### **LOCAL AND MISCELLANEOUS.**

The *Benares Akhbár* of the 28th June, drawing attention to the evil custom prevalent among natives of adorning children with ornaments, urges upon the Government the necessity of checking the custom. It should be prohibited by the Government.

A correspondent of the *Safir-i-Hindustán* of the 23rd June deplores the decay of Indian industries and manufactures, and, referring to the wonderful progress made by the nations of Europe, exhorts his countrymen to encourage trade and commerce.

A correspondent of the same paper complains of the prevalence of venereal disease at Jhelum (Panjab) and urges the need of establishing a leek hospital there.

not in use  
designed 1801

Circulation,  
700 copies.

Circulation,  
58 copies.

Circulation  
220 copies.

Circulation,  
105 copies.

The *Ashraf-ul-Akhbar* of the 21st June complains of the horrible prevalence of corruption and bribery among the amla of the courts in the North-Western Provinces. The European officers with all their knowledge of the vernacular cannot understand the terms and phrases which the amla have invented to exact bribes. It is only the native officers who can without much difficulty check the evil.

Circulation,  
500 copies.

The *Safir-i-Bodhana* of the 20th June points out the urgent need of establishing a dispensary at Bodhana in the Muzaffarnagar district. The proceeds of the cess for works of public utility, such as the educational, road, and dispensary cesses, which the Government collects with the land revenue, amount to no less than Rs. 29,000 a year in Bodhana. Rs. 150 a month are collected for the chaukidari expenses, of which only Rs. 10<sup>0</sup> a month are spent, leaving a balance of Rs. 50. And Rs. 30 a month are collected for dispensary charges. The cess has now come to be apart of the land revenue. But this sum of Rs. 30 together with the balance of the chaukidari fund should be devoted to the maintenance of a dispensary at Bodhana. It is certainly not just to collect money for one purpose and devote it to another. If it be found impossible to maintain a dispensary at the cost of Rs. 80 a month, the services of a native physician only should be engaged as at Kandla. The physician at Kandla is paid from the municipal funds, here he may be paid from the chaukidari fund.

Circulation,  
400 copies.

*The Mihir Darakhshan* of the 1st June says:—It is well known to our readers that missionaries are in the habit of preaching in thoroughfares. Lately they introduced the cunning practice of keeping young and handsome women with them at the time of preaching, who, when they had finished preaching, used to sing. Consequently crowds of people were attracted by their beauty. But now the preachers send young and beautiful women to preach alone. It appears from a newspaper that an American woman is in the habit of preaching

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in the bazars in mauza Bisan, in the West Berar. Crowds  
of people assemble wherever she preaches.

The *Karnama* of the 11th June, referring to the above  
article, says that the preachers cannot have their hopes re-  
alised until they allow their women to go about in private  
and in public.

The *Umdatul Akhbár* of the 20th June concurs with the  
*Oudh Akhbár* in thinking that some encouragement should  
be given to native physicians. Municipal committees should  
engage the services of able physicians on good salaries to look  
after the health of the people.

Circulation,  
300 copies.

Circulation,  
150 copies.

## LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.
1	Agra Akhbár ...	...	Urdú	Weekly	June 23rd, 1877.
2	Akhbár-i-Am ...	...	Ditto	... Ditto	" 27th "
3	Akmal-ul-Akhbár ...	...	Ditto	... Ditto	" 24th "
4	Aligarh Institute Gazette ...	...	Urdú-English	Bi-weekly	" 23rd & 26th, 1877.
5	Allahabad Akhbár ...	...	Urdú	Daily	" 23rd & 26th to 28th, 1877.
6	Anjuman-i-Hind ...	...	Ditto	Weekly	" 23rd "
7	Anjuman-i-Panjáb ...	...	Ditto	Ditto	" 22nd "
8	Anwār-ul-Akhbár ...	...	Ditto	Bi-monthly	" 20th "
9	Ashraf-ul-Akhbár ...	...	Ditto	Tri-monthly	" 21st "
10	Benares Akhbár ...	...	Hindi	Weekly	" 28th "
11	Dabdaba-i-Sikandari ...	...	Urdú	Ditto	" 25th "
12	Jaipur Akhbár (Rájputana) ...	...	Ditto	Ditto	" 22nd "
13	Jalwah Túr ...	...	Ditto	Ditto	" 24th "
14	Kárnámah ...	...	Ditto	Ditto	" 25th "
15	Kavi Vachan Sudha ...	...	Hindi-English	Urdú	" 25th "
16	Khair Khwáh-i-Alam ...	...	Ditto	Ditto	" 26th "
17	Khair Khwáh-i-Hind ...	...	Ditto	Ditto	" 24th "
18	Khair Khwáh-i-Oudh ...	...	Lucknow	Bi-monthly	" 26th "
19	Khair Khwáh-i-Panjáb ...	...	Gujranwála	Ditto	" 24th "
20	Koh-i-Núr ...	...	Lahore	Weekly	" 23rd "
21	Lauh-i-Mahfuz ...	...	Moradabad	Ditto	" 22nd "
22	Lawrence Gazette ...	...	Meerut	Bi-monthly	" 26th "
23	Lytton Gazette ...	...	Delhi	Ditto	" 22nd "
24	Malwa Akhbár ...	...	Indore	Weekly	" 27th "

25	<i>Márvád Gazette</i>	Urdú-Hindi	June 18th, 1877.
26	<i>Mihir-i-Varakshán</i>	Urdú	21st,
27	<i>Miratul-i-Hind</i> ...	Ditto	" 15th
28	<i>Mufid-i-Am</i> ...	Ditto	" 20th
29	<i>Mufid-i-Hind</i> ...	Weekly	" 24th
30	<i>Muhib-i-Hind</i> ...	Ditto	" 23rd
31	<i>Mutlá-i-Núr</i> ...	Ditto	" 26th
32	<i>Nájar-i-Azam</i> ...	Ditto	" 20th
33	<i>Najm-ul-Akhbár</i> ...	Ditto	" 22nd
34	<i>Núr-i-Afsán</i> ...	Ditto	" 24th
35	<i>Nusrat-ul-Akhbár</i> ...	Ditto	" 28th
36	<i>Nusrat-ul-Islám</i>	Tri-monthly	" 21st,
37	<i>Oudh Akhbár</i> ...	Ditto	" 21st
38	<i>Oudh Punch</i> ...	Ditto	" 25th to 30th
39	<i>Panjáb-i-Akhbár</i> ...	Ditto	" 26th
40	<i>Patiála Akhbár</i> ...	Ditto	" 23rd
41	<i>Qaisar-ul-Akhbár</i> ...	Ditto	" 25th
42	<i>Rahbar-i-Hind</i> ...	Ditto	" 22nd
43	<i>Rehilkhana Akhbár</i> ...	Ditto	" 23rd & 26th
44	<i>Rozanah Akhbár</i> ...	Ditto	" 23rd
45	<i>Rozanah Nájmul Akhbár</i> ...	Ditto	" 26th
46	<i>Sádiq-ul-Akhbár</i> ...	Bi-weekly	" 24th and
47	<i>Sáfir-i-Bodláná</i> ...	Ditto	" 24th to 27th, 1877.
48	<i>Sáfir-i-Hindustán</i> ...	Ditto	" 25th
49	<i>Saiad-ul-Akhbár</i> ...	Ditto	" 20th
50	<i>Shafáh-ul-Sudur</i> ...	Hindi-Urdú	" 23rd
51	<i>Tohsíh-i-Kásimír</i> ...	Arabic	" 20th
52	<i>Umdat-ul-Akhbár</i> ...	Urdú	" 20th
53	<i>Urdú Akhbár</i> ...	Ditto	" 23rd
54	<i>Urdú Akhbár (Akola)</i> ...	Mahrathi	" 22nd
55	<i>Vakil-i-Hindustán</i> ...	Urdú	" 25th
56	<i>Vrit Dhárd</i> ...	Ditto	" 26th
		Mahrathi	"

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